

SOMEONE NEEDS TO WRITE A BOOK CALLED:

"THE OUR LADY OF GUADALUPE MASSAGE PARLOR CATHOLIC CHURCH SF NM USA THE CATHOLIC CHURCH THAT PROMISES A HAPPY ENDING AFTER THEY FILL YOU IN WITH JESUS CHRIST'S HOLY SPIRIT, THE BEST OF ALL CATHOLIC CHURCHES, AND IF YOUR LUCKY MAYBE YOU WILL GET TO BANG THE VIRGIN MARY BIG JUGGS WOMAN GHOST.."

We read in the Catechism:

"The Church . . . is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as 'alone holy,' loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God." The Church, then, is "the holy People of God," and her members are called "saints" (CCC 823).

3. The Church is holy because Christ has made of her an instrument of sanctification. The Church was founded for no other reason than to continue Christ's redemptive and sanctifying work in the world. By filling his Church with the Holy Spirit, Jesus has endowed her with supernatural life and the full means of salvation and sanctification. He has made the Church herald of his holy gospel, teacher of his holy doctrine, and minister of his holy sacraments (Mt. 28:19-20).

SO BASED ON THE ABOVE THE HOLY SPIRIT OF THE HOLY TRINITY IS OF JESUS CHRIST, AND JESUS CHRIST BEING THE 3RD PERSON. SO IS THAT WHY WHEN I WENT TO MY OUR LADY OF GUADALUPE CATHOLIC CHURCH HERE IN SANTA FE NM USA, STARTING IN THE EARLY 70'S FROM ABOUT THE AGE OF 2 ON UP, THAT EVERYTIME THEY CALLED DOWN THE HOLY SPIRIT OF JESUS CHRIST UPON US THE CHILDREN, FIRST IT WOULD COME DOWN MY HEAD AND MAKE MY WHOLE BODY TINGLE, THEN AFTER A FEW MINUTES THE HOLY SPIRIT OF JESUS CHRIST WOULD CENTER ON MY GENITALS AND THEN MAKE ME AS HORNY AS HELL WANTING TO HAVE SEX, AND THEN AS I TRIED TO GO TO SLEEP IT WOULD MAKE MY ANUS FEEL LIKE SOMEONE WAS HAVING SEX WITH MY ANUS INVISIBLY??? OH WHAT A WORLD, OH WHAT A WORLD, OH WHAT A WORLD SAID THE WITCH AS A LITTLE GIRL THREW BUT COMMON WATER ON HER AND SHE MELTED INTO MUSH ON THE FLOOR!!! THE WIZARD OF OZZ SUCH THE POWERFUL WIZARD THAT HE WAS AND HE HIMSELF A WARLOCK COULD NOT SLEIGH A WITCH OR A FELLOW DARK WARLOCK SO HE HAD TO SEND IN A CHILD??? HOW SHITTY IS THAT??? THEY DID IT EVEN MORE ONCE THE MEXICAN PEOPLE AND THE NATIVE AMERICAN PEOPLE BEGAN TO ATTEND, I WONDER WHY??? WERE WE SUPPOSED TO HAVE A HAPPY ENDING LIKE WHEN YOU GO TO A MASSAGE PARLOR?????

SO HERE IS THE QUESTION? IF JESUS CHRIST'S HOLY SPIRIT MAKES THE WHOLE CHURCH SO PURE? WHY THEN ARE THE PRIESTS AND NUNS SUCH WITCHES, AND WARLOCKS WANTING MONEY AND POWER OVER THE FLOCK, AND THEN THEY MAKE THEM SO HORNY, AND THEN THEY SODOMIZE AND ABUSE THEM, AND THEN THEY MAKE US THE VICTIMS ALL PAY THE BILLS ON THEIR BEHALF WHEN THEY GET CAUGHT, AND THE VATICAN THAT HAS ALL THE MONEY WON'T PAY THE BILLS INSTEAD!! ANDRE LUCERO, A KNIGHT OF THE VATICAN WHO DOES THE MONEY KEEPING AT THE VATICAN WHO IS ON LEAVE FOR FAMILY MATTERS SAYS THE VATICAN HAS SO MUCH MONEY THEY COULD RUN THE WORLD FOR FREE FOR ABOUT 100 YEARS, AND BASICALLY EVERYONE CAN LIVE LIKE A KING?? SO WHY DON'T THEY PAY THE BILLS THEY OWE TO THE VICTIMS INSTEAD OF MONITARILY SODOMIZING THE FLOCK AND MAKING US PAY THEIR BILLS INSTEAD??? OH WHAT A WORLD OH WHAT A WORLD OH WHAT A WORLD OH WHAT A WORLD RUN BY THE HEAD WARLOCKS AT THE VATICAN!! IF WE SEND IN A LITTLE GIRL AND SHE THROWS BUT A BUCKET OF WATER ON THEM WILL THEY ALSO MELT DOWN TO THE GROUND LIKE THE WITCH DID IN THE WIZARD OF OZZ!! OOOOOOH MY WHERE IS THE BOSS YHVH, IF THEY CLAIM HE IS THE 3RD SEPERATE PART OF THE BODY, THEN WHY DOES HE NOT DEAL WITH THE JOB???????

What are the seven gifts of the Holy Spirit?

The seven gifts of the Holy Spirit are, according to Catholic Tradition, wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of God. The standard interpretation has been the one that St. Thomas Aquinas worked out in the thirteenth century in his *Summa Theologiae*:

Wisdom is both the knowledge of and judgment about “divine things” and the ability to judge and direct human affairs according to divine truth (I/I.1.6; I/II.69.3; II/II.8.6; II/II.45.1–5).

Understanding is penetrating insight into the very heart of things, especially those higher truths that are necessary for our eternal salvation—in effect, the ability to “see” God (I/I.12.5; I/II.69.2; II/II.8.1–3).

Counsel allows a man to be directed by God in matters necessary for his salvation (II/II.52.1). Fortitude denotes a firmness of mind in doing good and in avoiding evil, particularly when it is difficult or dangerous to do so, and the confidence to overcome all obstacles, even deadly ones, by virtue of the assurance of everlasting life (I/II.61.3; II/II.123.2; II/II.139.1).

Knowledge is the ability to judge correctly about matters of faith and right action, so as to never wander from the straight path of justice (II/II.9.3).

Piety is, principally, revering God with filial affection, paying worship and duty to God, paying due duty to all men on account of their relationship to God, and honoring the saints and not contradicting Scripture. The Latin word *pietas* denotes the reverence that we give to our father and to our country; since God is the Father of all, the worship of God is also called piety (I/II.68.4; II/II.121.1).

Fear of God is, in this context, “filial” or chaste fear whereby we revere God and avoid separating ourselves from him—as opposed to “servile” fear, whereby we fear punishment (I/II.67.4; II/II.19.9).

These are heroic character traits that Jesus Christ alone possesses in their plenitude but that he freely shares with the members of his mystical body (i.e., his Church). These traits are infused into every Christian as a permanent endowment at his baptism, nurtured by the practice of the seven virtues, and sealed in the sacrament of confirmation. They are also known as the sanctifying gifts of the Spirit, because they serve the purpose of rendering their recipients docile to the promptings of the Holy Spirit in their lives, helping them to grow in holiness and making them fit for heaven.

These gifts, according to Aquinas, are “habits,” “instincts,” or “dispositions” provided by God as supernatural helps to man in the process of his “perfection.” They enable man to transcend the limitations of human reason and human nature and participate in the very life of God, as Christ promised (John 14:23). Aquinas insisted that they are necessary for man’s salvation, which he cannot achieve on his own. They serve to “perfect” the four cardinal or moral virtues (prudence, justice, fortitude, and temperance) and the three theological virtues (faith, hope, and charity). The virtue of charity is the key that unlocks the potential power of the seven gifts, which can (and will) lie dormant in the soul after baptism unless so acted upon.

Because “grace builds upon nature” (ST I/1.2.3), the seven gifts work synergistically with the seven virtues and also with the twelve fruits of the Spirit and the eight beatitudes. The emergence of the gifts is fostered by the practice of the virtues, which in turn are perfected by the exercise of the gifts. The proper exercise of the gifts, in turn, produce the fruits of the Spirit in the life of the Christian: love, joy, peace, patience, kindness, goodness, generosity, faithfulness, gentleness, modesty, self-control, and chastity (Gal. 5:22–23). The goal of this cooperation among virtues, gifts, and fruits is the attainment of the eight-fold state of beatitude described by Christ in the Sermon on the Mount (Matt. 5:3–10).

Unfortunately, it is difficult to name another Catholic doctrine of as hallowed antiquity as the seven gifts of the Holy Spirit that is subject to as much benign neglect. Like most Catholics born around 1950, I learned their names by rote: “wis-dom, un-derstanding, coun-sel, fort-itude, know-ledge, pie-ety, and fear of the Lord!” Sadly, though, it was all my classmates and I ever learned, at least formally, about these mysterious powers that were to descend upon us at our confirmation. Once Confirmation Day had come and gone, we were chagrined to find that we had not become the all-wise, all-knowing, unconquerable milites Christi (soldiers of Christ) that our pre-Vatican II catechesis had promised.

The Problem

Ironically, post-Vatican II catechesis has proven even less capable of instilling in young Catholics a lively sense of what the seven gifts are all about. At least the previous approach had the advantage of conjuring up the lurid prospect of a martyr's bloody death at the hands of godless atheists. But, alas, such militant pedagogy went out the window in the aftermath of the Council. But a stream of reports in recent decades on declining interest in the faith among new confirmandi suggests that the changes are not having their desired effect. Not that there were no bugs in the pre-Vatican II catechetical machine—there were plenty—but such superficial tinkering did not even begin to address them.

A recent article in *Theological Studies* by Rev. Charles E. Bouchard, O.P., president of the Aquinas Institute of Theology in St. Louis, Missouri ("Recovering the Gifts of the Holy Spirit in Moral Theology," Sept. 2002), identifies some specific weaknesses in traditional Catholic catechesis on the seven gifts:

- Neglect of the close connection between the seven gifts and the cardinal and theological virtues (faith, hope, charity/love, prudence, justice, fortitude/courage, and temperance), which St. Thomas Aquinas himself had emphasized in his treatment of the subject
- A tendency to relegate the seven gifts to the esoteric realm of ascetical/mystical spirituality rather than the practical, down-to-earth realm of moral theology, which Aquinas had indicated was their proper sphere
- A form of spiritual elitism whereby the fuller study of the theology of the gifts was reserved to priests and religious, who alone, it was presumed—unlike the unlettered masses—had the requisite learning and spirituality to appreciate and assimilate it
- Neglect of the scriptural basis of the theology of the gifts, particularly Isaiah 11, where the gifts were originally identified and applied prophetically to Christ
- The 1992 Catechism of the Catholic Church had already addressed some of these issues (such as the importance of the virtues and the relationship between the gifts and "the moral life") but avoided defining the individual gifts or even treating them in any detail—a mere six paragraphs (1285–1287, 1830–1831, and 1845), as compared with forty on the virtues (1803–1829, 1832–1844). Perhaps that is why the catechetical textbooks that have appeared in the wake of the new Catechism present such a confusing array of definitions of the gifts. These definitions tend to be imprecise rehashings of the traditional Thomistic definitions or totally ad hoc definitions drawn from the author's personal experience or imagination.

The Seven Gifts and the Spiritual Arsenal

Rather than perpetuating either a strictly Thomistic approach or an approach based on contemporary, culturally conditioned definitions, I propose a third way of understanding the seven gifts, one that goes back to the biblical source material.